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Missionary Society



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THE

Missionary Magazine

AND

CHRONICLE.

MADAGASCAR.

SINCE the issue of our last Number, a letter has been received from the REV. WILLIAM ELLIS, dated TAMATAVE, May 30th, [being nearly a week later than that already published], containing a communication which he had received from RA HANIRAKA, the Prime Minister of King RADAMA, of which the following are extracts:—

“ Antananarivo, 27th April, 1862.

“ SIR,—I take the opportunity by Rabongolahy, 11th Honor, to send you a few lines. He is sent by the King to conduct you to Antananarivo. We shall be *very glad to see you* and the other (Missionary) Brethren at Antananarivo. The coronation of the King, Radama II., will take place here about the beginning of August, and you will let the Governor of the Mauritius know of it, that he may send some officers of rank to be present at the coronation, to impress the natives and the King in favour of the British nation.

“ Ramboasalama died on the 21st inst.

“ I am ill of the asthma, consequently I shall be very glad to receive some instructions from you about the treatment of that disease. Please to excuse these few lines, as I hope soon to see you face to face.

“ Your friend,

(Signed) “ RA HANIRAKA,

“ 14th Honor.

“ REV. W. ELLIS.”

Mr. Ellis writes very briefly, observing: “ I am hurried off two days earlier than I intended, by a message from the King, and leave at six to-morrow morning. I can only just say that my welcome has been most cordial, and the treatment of the authorities most kind. Storehouse room is provided for all the goods expected with the Missionaries; and every aid will be rendered them. The coronation is fixed for the 1st of August; I hope the Missionaries will arrive in time for it.

“ I took part in the Malagasy services last Friday, at a special meeting for thanksgiving to God on my arrival, and again in the native services on Sunday. I also preached in English to the traders who understand that language.

“I cannot add more than claim a continuance of the prayers of God’s people, and of the members of the Society in particular. Two officers have been sent to conduct me to the capital. The above is the letter handed to me by one of them as soon as I stepped on the beach. The other officer came on board to welcome me as soon as we anchored.”

From the “Mauritius Gazette” of July 9th, we select the following extract:—

“The news we receive from Madagascar is favourable. Tranquillity prevails and industry is beginning to flourish. Great preparations are making for the coronation of King Radama II. England will be worthily represented from this colony. Major General Johnstone, Commander of the Forces; the Lord Bishop of Mauritius; Captain Anson, Inspector-General of Police; and Captain Wilson, R.N., of H.M.S. ‘Gorgon,’ are the principal members of the deputation. The British Consul, Mr. Pakenham, has left, as well as Mr. Caldwell, who has charge of the presents from Her Majesty Victoria. Amongst other objects is a beautiful large Bible with her Majesty’s autograph in it, which will be presented by Bishop Ryan. There is also a letter of congratulation from Her Majesty to Radama II.”

INDIA.

BERHAMPORE.

NOTES OF A MISSIONARY TOUR BY THE REVS. JAMES BRADBURY AND
GEORGE SHREWSBURY.

WE invite the special attention of the friends of Missions to the following notes from the journal of the Rev. James Bradbury, as presenting a graphic and instructive view of that district in which his itinerant labours were accomplished, and the character of the people for whose spiritual benefit they were intended. The journal of Mr. B. will suggest to every thoughtful reader that such Missionary efforts are not accomplished without much toil and self-denial, and that they require, on the part of the Missionary, not only glowing zeal but sound discretion. It cannot fail also to awaken deep sorrow that, after more than half a century of Missionary labour in Bengal, the great mass of the people are yet profoundly ignorant of the very first principles of Christianity, and in fact that they have been left in heathen darkness until now; and unless a great increase in the number of Christian Teachers, European and Native, is speedily supplied, millions must still live and die victims to their vile idolatry. A fact also is presented in the journal of our friend, which perhaps may awaken surprise in the minds of many; namely, that the principles of Socinianism and of infidelity are cherished and avowed by many of the natives who have had the advantages of European education at Calcutta and elsewhere. But it will abate their astonishment, though perhaps add to their regret, to learn that this has been the influence of that system of education from which the Bible has

been utterly excluded. We have not heard that any similar results have followed the Christian education given in our Mission Schools, nor do we apprehend that the good seed there sown will produce these evil fruits.

“Early in the morning of the 21st of December, Mr. Shrewsbury and myself drove to Bafta, and then walked to Berwa, which is ten miles to the south of Berhampore, where we found the tent that had preceded us already pitched. In the afternoon our Catechists, Guruprasad and Kritibash, joined us.

DIFFICULTY OF TRAVELLING.

“After labouring a week in this locality, we bent our course north-eastward, to Chandpore. Indian cross roads are seldom in a good condition, indeed they rarely deserve the name of roads, and the late inundation had made them worse than usual; here and there large portions of the road had been swept away, and in some places, where the waters had not yet subsided, at every step the oxen sank up to the knees in mud, and had to be helped on by men putting their shoulders to the wheels, or pushing at the carts behind. The result was the completion of a journey of six miles in eight hours.

AGGRAVATED DISTRESSES OF THE PEOPLE FROM WANT AND DISEASE.

“But impediments to travelling were not the only effects produced by the flood—the crops of the season were destroyed. With no rice in store, and little money to purchase it, many of the labouring poor were living on one meal a-day, and some of them not always able to procure even that limited sustenance. Cholera followed in the track of squalid want, and carried off great numbers. Of the feelings with which this disease inspires the people, a pretty correct idea may be formed by the means which were adopted to arrest its desolating progress. Goats were killed, and their skins fixed on high bamboo poles, one of which was stuck in the ground at the eastern, western, northern, and southern boundary of the village, because it was believed that on coming to these sacred landmarks the malady would stop, and go in another direction. No sanitary precautions were taken. Numerous cattle died for the want of fodder, and their carcasses were seen in every stage of decomposition; jackals, dogs, and birds of prey were devouring the flesh, or the bones, already picked, lay bleaching in the sun. In some villages, many houses were deserted, and portions of the walls and of the thatch fallen; either the late occupants were dead, or, as was not unfrequently the case, having been hardly pressed for rent, and not able to meet the demand, they had secretly left the place, and gone to settle on the estates of gentlemen who show kindness to their tenants in times of trouble, and allow them to liquidate the arrears of rent by degrees, as returning prosperity gives them the means.

OPPOSITE INFLUENCE OF AFFLICTIONS.

“The effects produced on the minds of the people by the distress which had overtaken them, varied; some were softened, and disposed to receive religious instruction; others hardened, and indifferent to their spiritual interests. In Chandpore they listened with great attention to the Gospel, and inquired how they could be delivered from their present trouble. When the nature of sin was explained, and the service which God requires from His creatures was pointed out, they said, ‘This great calamity has befallen us on account of our

sins; God has chastised and forsaken us.' At Manicknagor they received our message in the same spirit, and asked what they must do to obtain salvation. 'We are sensible,' they said, 'of being in a sad condition, both temporal and spiritual, and do not see any remedy within our reach; we therefore wish you to speak, not about our own religion and the evils which flow from it, but to tell us in a few words the way in which we ought to serve God.' At Phanagur one of the congregation said, 'I cannot obtain food, how then can I think of religion? When I can eat, then I can worship.' And in Kulbereya a man cried out, 'My god is my belly,' and many of the persons who heard the sentiment apparently sympathized with it.

GROSS IGNORANCE AND DEGRADATION OF THE HINDOOS.

"In Chandabad we sat down, with the permission of the owner, in a barn-yard, that being the most eligible place we could find, where a considerable number of people assembled, chiefly husbandmen; and, on being informed of our object in visiting them, one after another exclaimed, 'We are on a level with our oxen, and cannot understand religious subjects; those who are able to read may—Brahmins and wealthy persons: we no longer regard Shib, Vishnu, or any of the debtas; God has severely chastened us by destroying our crops in the late inundation, our cattle have perished for the want of fodder, and we ourselves are reduced almost to the point of starvation; this may have happened to us for our sins, still we are indifferent as to what becomes of us: when we die there will be an end of ourselves and our misery.' When told that the body after death would again be tenanted by the spirit, and live for ever in another world, they said, 'That can never be.' A young man, pointing to a very aged person who was speaking, and placing his hand on his shoulder, said, 'When he dies he will be burnt to ashes; how, then, can those ashes be collected again and formed into a body?' We endeavoured to explain the nature and design of the resurrection, but they heard our statements with doubting minds.

IMPROVED CONDITION OF THE COUNTRY AS THE TRAVELLERS ADVANCED.

"On leaving our encamping place at Chandpore, which was situated on the banks of a fine lake, and commanded an extensive view of some very beautiful, though not grand scenery, we proceeded north-westward to Rukunpore, and thence due west to Doultabad. This part of the country presented little calling for special notice. The villages, which are large and populous, are situated on the margin of extensive plains, which are under cultivation, and, when we traversed them, were waving with cereal, pulse, and oil-seed crops; though apportioned to different farmers, the allotments are seldom separated from each other by anything like a fence. The condition of the granaries and rick-yards indicated that the inundation had been less destructive than in the immediate vicinity of our second encampment, and that but little unusual distress had been experienced.

BIRTHPLACE OF THE FIRST CONVERT IN THE BERHAMPORE MISSION.

"Our next stage was Gudhi. This village was the birth-place of Komal, the first-fruits of the Berhampore Mission, who left behind him pleasing evidence of a real work of grace in the soul, and of his safe admission into the kingdom of heaven. The following testimony is borne by those who were spectators of his Christian race from the starting-point to the goal. 'By his death our Mission has sustained great

loss, as he was a most diligent and untiring preacher of the Gospel to his countrymen, by whom generally he was much liked for his mild manners and patience under reproaches for the name of Christ. He has now, we trust, entered into the joy of his Lord.' At the time of his conversion he was an oil manufacturer, and was prosecuting his business in the town of Berhampore. His sons, Joseph and Paul, now heads of families, are settled in Calcutta, engaged in secular pursuits, and treading, we are happy to hear, in the steps of their father.

ANCIENT CAPITAL OF BENGAL.

"From Gudhi we went north-westward to Geagunj, a large emporium for grain and cotton, and thence proceeded due south to Moorshedabad. This city was formerly the capital of Bengal, and the seat of great splendour, the residence of courtiers, generals, and statesmen; multitudes of persons from all parts of India visited it to obtain employment in the military or civil service, or in mercantile pursuits, and crowds of useless, indolent, and profligate adventurers made it their constant abode. Judging from the numerous ruins adjacent to it, its dimensions and population must have been much larger than now. The decline of its fortunes began on the 23rd of June, 1757, when Meer Jaffer played the traitor on the field of Plassey; and, as the reward of his perfidy, was permitted to succeed, though with only the shadow of power, his deposed master. His descendant, the present Nazim, receives, like his predecessors, a pension from the British Government; the amount is now £130,000 per annum. His palace, which is a stately edifice, stands on the eastern bank of the Bhagirothi, near the middle of the city; it was built by the late Major-General McLeod, and cost £167,000. About two miles to the south of the palace is the Moti Jhib (the pearl lake), on whose banks may be still seen the house memorable as the place from which Clive dated his letter, announcing to the East India Company the great victory achieved by their troops.

JOURNEY SOUTH-WESTWARD.

"From Moorshedabad we returned to Berhampore; my esteemed colleague remained to carry on the work at the Station, and Mrs. Bradbury accompanied me. We proceeded south-westward through the country of Moorshedabad into that of Birbhum, and encamped at the following places: Gowkurn, Kandi, Saitolah, Gonotea, and Kirnahar.

NATIVE FEMALE EDUCATION ADVANCED.

"The landed proprietor of Kirnahar, who was desirous of establishing a female school, and with whom we had held some correspondence on the subject, urged us to visit him, to ascertain if means could be devised to execute his intention of educating his own female children and those of his neighbours. We were encamped on his estate ten days, during which period he supplied us with fish, milk, and fuel, and showed us every other mark of kindness that lay in his power. Mrs. Bradbury visited the Zenana, and was much pleased with her interview with his wife and daughters. Before we left, arrangements were made about procuring a female Teacher, which have issued in success. A Christian widow, who was educated in the Burdwan Mission, has opened the school with twelve pupils, which have since increased to eighteen, with the prospect of the number being soon augmented; she was accompanied by her brother and his family, with whom she lives. As it would have been contrary to native decorum, and in other

respects inadvisable for her to reside alone among the heathen, the Baboo engaged, though not needing his services, to pay her brother, who is one of our Catechists, ten rupees a month—more than two thirds of his salary; for this he gives him a little instruction in English, when required, and spends the rest of his time in preaching the Gospel in the vernacular in Kirnahar and the neighbouring villages. The beginning of the work is auspicious; let us pray it may prosper, and that the hopes we now cherish may not be dashed to the ground, and lengthen the catalogue of our disappointments.

EXTENT AND POPULATION OF THE COUNTRY VISITED.

“We returned home on the 3rd of March, the period of our journey having been two months and a half. The number of our encampments was fifteen, the duration of our stay at them averaged five days, and the distance between them ten miles. We visited 300 villages, varying in the amount of their population from scores to thousands of souls. The area of the county of Moorshedabad, over a large portion of which we travelled, is 2634 square miles, and the land revenue, 1,299,617 rupees; of the inhabitants, 395,363 are Mohammedans, and 704,717 Hindus, making the aggregate 1,100,080. The area of Birbhum, the land of heroes,* is 3870 square miles, the number of villages 5287, and the population 1,580,665.

SCRIPTURES AND RELIGIOUS BOOKS CIRCULATED, AND IMPRESSIONS PRODUCED.

“The books we took along with us were in Bengali, Hindustani, Persian, Sanscrit, and English. On former occasions we presented them gratuitously, excepting the larger ones, which we sold; but on this journey we deviated from our usual practice, and demanded for all a small price, and the amount realized has been transmitted to the Bible and Tract Societies in Calcutta. Of the spirit in which the people heard the message of the Gospel, a correct opinion may be best formed by the language which they used; it may, therefore, be well to quote a few of their statements. At Doudpore they said: ‘When our fear of losing caste is gone we shall embrace the Gospel, and in a very little time this fear will leave us. The next incarnation of the deity will be a revelation of love and mercy, and after that there will come a dispensation of judgment.’ At the close of a sermon in which the true was contrasted with false religions, the villagers of Magura, who had attentively listened to us, repeated these words several times: ‘Shib, and Doorgâ, and the rest of the gods and goddesses are gone, now Jesus Christ is to be worshipped, and all men to be of one caste.’ In Phatapore the people said: ‘This doctrine is good, and the worship of idols of no use whatever.’ At Daultabad they made this admission, ‘All you say is true, but our minds are evil, and therefore we cannot receive the doctrines which you teach.’ The inhabitants of Manicknagor made a similar acknowledgment. ‘The doctrines which you preach are indeed very excellent, but to embrace and practise them is exceedingly difficult.’ A poor old woman, while listening to the preaching in Srikishnapore said, ‘Ah, what excellent words are in the Christian religion, but the people being evil do not regard them!’ The inhabitants of Kumarsundee thus expressed their opinion: ‘The instruction which you give is good, and our receiving it would do us good;’ and a sentiment like it was uttered in Andoolie. ‘The doctrine is pure, and if the people regard it, it will make their natures pure.’ Such direct testimony respecting the nature and tendency of the Gospel was borne in many other villages.

* Beir, a great warrior, Bhumi, land.

SANGUINE EXPECTATIONS NOT TO BE CHERISHED.

“The inference, however, to be drawn from these admissions is not that the people as a body are on the eve of taking the important step of renouncing the religion of their fathers, and embracing the Christian faith. A new comer, with only a very limited knowledge of the country, might look for these happy events to transpire early; but a long and intimate acquaintance with the natives bids us be cautious in forming favourable opinions, to labour on, and still patiently wait for the realization of our hopes. But we may venture to say that doubts of the utility of idolatry, which are now and then accompanied with a conviction of its sinfulness, are widely spreading, while a belief in the Gospel, in its divine, pure, and beneficial character, is gradually gaining ground.

“At Beldanga, a native silk manufacturer invited us to his house; we went, but thinking we should obtain more people if we stood on the adjacent highway, we told him so, when he had stools removed to the side of the road for us, and accompanied us with his friends. Many questions respecting the Christian religion were asked, but apparently not for disputing but acquiring knowledge. No opposition was manifested; the truth of the Gospel, and its beneficial tendency were freely admitted. On leaving we were solicited to establish a school in the village.

INTERESTING DISCUSSION ON HINDOOISM AND CHRISTIANITY.

“In Mejarpore which contains about 8000 inhabitants, we had a very large congregation. When we had spoken at one place, some of the people desired us to accompany them to the house of the headman of the village, whom they called Munshi, not meaning that he was a teacher or learned man, as the word would indicate, but in their estimation a person of great respectability. We went with them, but he was not at home; after waiting some time, seated in the verandah, we left, and met him at a little distance from his dwelling, when he and the people who had followed us wished us to return to the house, but as it was getting late and hot we declined, and spoke to them on the spot. The conversation, for it was rather conversation than preaching, lasted about half an hour. It was apparently thought by the villagers that the Munshi would be able to reply to the statements we had made regarding Mohammedanism and Christianity. When informed what our design was in visiting the place he expressed himself as indifferent to the subject, but afterwards showed some interest in it. He was, however, as he candidly admitted, very imperfectly acquainted with his own religion, and for many doctrines which the Mohammedans held could assign no other reason than custom. The parts of the Koran which related to them he did not know, and desired us to tell him what the Koran said. Both he and all present who spoke in reply to this question, ‘What is there in your religion which can take away sin?’ admitted there was nothing, and likewise acknowledged that the Mohammedan heaven was fit only for those who placed their chief happiness in earthly enjoyments, and for holy spirits would be a very unsuitable residence. As we had visited only the Mohammedan division of the village, a Brahmin who was present asked us to go to the Hindu portion of it; but being unable to comply with his request then, we visited it the next day, when he and all his friends and neighbours came to hear us. Some Brahmins at Rukumpore, at first manifested an indisposition to hear us, and begged us to go to another part of the village, but afterwards invited us to come into the room where they were assembled and converse with them, which we did. Some of them were pleased with what we

said, and others were rather angry, especially at our animadversions on the doctrines of Hinduism, and the practices of the priests; but we parted in a friendly manner, and the next day received a pressing invitation to visit them again.

HOPEFUL APPEARANCES.

“At Gowkurn, the gentleman whom we saw on previous occasions invited us to his house. We went, and in the same hall in which we stood on our former visits, explained the fundamental doctrines of the Christian religion: both he, and his relations, and friends who were present, entered freely into conversation regarding the Gospel and Hinduism. We could not fail to perceive that their knowledge of the Bible was rather extensive and generally accurate, and we would fain say it had been blessed by the Holy Spirit in weaning them from idolatry, but this we cannot do, because at the time of our visit the bell of the temple in the courtyard was ringing for worship, and the family priest, who had listened attentively to every word we said, asked many questions, made several admissions unfavourable to his own religion, and twice or thrice corrected a speaker who was trying to support it by false reasoning, and as we left, went from the hall to perform the usual pagan ceremonies at the adjacent shrine. This statement is discouraging, yet there is something in it which may both strengthen our faith and stimulate us to labour. When we can proclaim the doctrines of the cross not only by the wayside, on the banks of rivers, in bazars, markets, fairs, and other places of public resort, but in the courts of temples, and in the houses of the builders and supporters of these sacred edifices, it is not too much to believe that these openings for the diffusion of the Word are made by Him who commanded His servants to go forth and evangelize the nations. In being favoured with access to all ranks of society, and with attentive auditors in nearly every town and village we visited, there is something to excite thankfulness, though every wish is not yet gratified; and while going in the right direction, on the very road the Apostles trod, who were itinerant, we may venture to expect a measure of the blessing which rested on their journeys—may reasonably hope that the day will at last come when the light will scatter the darkness that overshadows the land, when heathen temples will fall, and Christian sanctuaries, reared on their ruins, will be crowded with devout worshippers, feeling the peace which passeth all understanding and the joy which is unspeakable and full of glory.

THE PREACHING OF THE GOSPEL THE DIVINE INSTRUMENT FOR THE REGENERATION OF INDIA.

“These great events must be brought about by the proclamation of the Gospel, attended by the influences of the Holy Ghost, in co-operating with God in accomplishing His purposes of mercy. We must do the work of evangelists, and make full proof of our ministry in all the places to which the leadings of His providence conduct us. In these remarks on itinerating labours no reflection is intended to be cast on scholastic institutions supported by Missionary Societies. In converting souls, which is the grand object of Christianity, they have been instrumental in a greater degree than is generally known; and every person who is well acquainted with the state and wants of this portion of the heathen world, far from desiring them to be closed, will wish to see their number and influence augmented. There may be a difference of opinion as to the manner in which they should be conducted, but that God has and will continue to bless them in aiding to Christianize India there can be no doubt whatever.

* * *

FRUITS OF EDUCATION.

“About a year ago, I made a few remarks respecting natives that are settled in the provinces, who were educated in Missionary schools, and mentioned some facts worthy of the earnest consideration of those who feel solicitous about the well-being of this large, important, and constantly increasing class of persons. I alluded to the positions they occupy, which are those of clerks, and record-keepers, teachers and inspectors of schools, post-masters, and post-office inspectors, superintendents of police, pleaders, subordinate magistrates, collectors and judges, merchants, stewards of estates, and landed proprietors. Many of them have families, and some sustain the relation of grandfathers, for the influx of educated youths into the provinces commenced nearly half a century since, and is annually increasing; every year, some hundreds, who have finished their studies, leave the metropolis and its vicinity for the country. Yet all sections of the Church appear to lose sight of them; moving in spheres in which temptations abound, and unfavoured with the counsel and friendship of Europeans, they are left to take their own course, to resign themselves to the influence of good or evil, and, constituted as human nature is, one can readily imagine which influence predominates. A few have made a profession of the Gospel and adorn it by a Christian life; others have proceeded only so far as to abnegate their ancestral faith, and have now no religion at all; many are convinced of the truth of the Bible, and read its sacred pages in secret, yet, not having courage to follow the dictates of conscience, conform in public to the requirements of paganism.

INJURIOUS INFLUENCE OF SOCINIANISM.

“I was grieved to learn that strenuous efforts are made to disseminate among educated Hindus and Mohammedans the cold negations of Socinianism, which dispenses with the offices of the Divine Saviour, and the glorious work of redemption, and, as a native friend expressed it, ‘thus empties Christianity and makes it nothing; for we all feel,’ he said, ‘the need of a Saviour; men have felt it in every age and country, and if you take away Jesus Christ there will not be anything left in the Bible to supply this need.’ These words were uttered by a Kulin Brahmin, whom I have known many years, who is familiar with the Hindu and Christian Scriptures, and who has read the works of Dr. Channing. While we deplore the activity of the propagators of false doctrine, we lament that favourable opportunities which Providence affords to evangelical Christians for arresting the progress of error, and communicating a simple, pure, and unimpaired Gospel, are allowed to pass by without an effort being made to improve them. After labouring to destroy the bulwarks of Hinduism, we see a religious system little less injurious to the soul rising on the site of the ruins of the ancient edifice. Against this we must do battle, but the war must be waged in a manner becoming scholars, gentlemen, and Christians; we must carefully avoid the practice of certain orthodox writers, who usually blacken the social and moral character of their opponents, and think foul insinuations, that may lower them in the estimation of the public, quite permissible. Such writers have their reward, for it not unfrequently happens that antagonists who are so rudely assailed, retire from the field of controversy in disgust; and this event, which, when rightly understood, indicates nothing more than a reluctance to fight with bears, is counted a signal victory achieved by great prowess, which bigots eulogize in unmeasured strains; but like those victories which accelerate the fall instead of augmenting the strength and glory of states, these are very detrimental to the interests of true piety,

because men of the world, of literary tastes and polished manners, who are spectators of the contest, often judge of the soundness of a doctrine by the spirit which its advocates breathe, and deem ebullitions of anger proofs of defeat in argument; while those of them who were disposed to enter on the consideration of religion as a matter of great personal importance, are repelled by such exhibitions of infirmity of temper. The solemn realities of eternity, as contemplated by Socinianism, are of little importance; for the exigencies of an immortal spirit no provision is made, its necessities are ignored, the bread of life is taken away, and the vicarious sacrifice offered on Cavalry, pronounced a fable; true repentance, faith and hope, it cannot awaken; on earth it leaves men destitute of spiritual peace and joy, and at last shuts them out of the kingdom of heaven. It scarcely deserves the name of religion; it is the resting-place or half-way house where men halt awhile who are on the road to infidelity.

“Such is Socinianism, which Hindus and Mohammedans, who are settled in the provinces, are urged to embrace. Can nothing be done to arrest the progress of its soul-famishing doctrines, and convey to these educated men Christianity in its pristine and unmutated form, as promulgated by the Apostles, who gloried in the Cross, and made an incarnate, bleeding, and ascended Saviour, the grand theme of their writings and ministry? Surely the circumstance needs only to be known to awaken the sympathies and energies of orthodox Christians. The case is not one that presents insurmountable difficulties. Many valuable treatises in refutation of Socinianism already exist, and might be distributed at a small expense in all the inland counties; or, what is perhaps more advisable, treatises well adapted to the state of persons who have just emerged out of paganism, might be written. Whatever mental toil the undertaking may involve, the prospect of extensive usefulness is a powerful incitement to enter on it, for if only a moiety of these natives become imbued with the principles and spirit of the Gospel—and, under the blessing of Heaven, we are encouraged to hope wisely directed efforts would lead to such a result—the influence they would exert in their respective spheres to accelerate the fall of idolatry, and evangelize their heathen countrymen, would be incalculably great, and in the conversion of souls, perhaps, be more fruitful than the labours of a thousand Missionaries, however well qualified for the sacred office, and zealous in the discharge of its duties.

(Signed)

“JAMES BRADBURY.”

VERNACULAR PRÉACHING IN INDIA.

WE select the following passages from the “Memorials” of our late beloved and honoured Missionary, the Rev. A. F. LACROIX, prepared by his son-in-law, the Rev. Dr. Mullens. These extracts afford an illustration of the judicious and effective method which that distinguished Bengali preacher adopted in addressing his Hindoo hearers. It is well known that he devoted his entire time and strength to this important service, and in discharging it he attained a power over the Hindoo mind greater than that of any European Missionary of his day. We trust that our younger Brethren who have entered this important field may study

the character and labours of our late lamented Brother, and that they will seek to acquire an equal proficiency in the Vernacular, and a like facility in addressing themselves to the judgment and feelings of the Natives.

“ An important question was early agitated in connection with preaching to the heathen, and is discussed by some in the present day : In addressing heathen, should the errors of their system be exposed, or should only the truths of the Gospel be enforced ?

“ Mr. Lacroix has expressed upon this matter in the clearest way, views which experience has shown to be completely sound. ‘ The principal theme of a Missionary’s preaching should by all means be the Gospel ; the pure Gospel, wherein, without human additions or retrenchments, Christ is represented as the way, the truth, and the life, and as able and willing to save to the uttermost all who come to God through Him. Still, I believe that it is absolutely necessary, in order to open a way for the reception of the Gospel, to expose the false notions to which the heathen adhere. I must confess that I have heard very excellent Missionaries deprecate the doing of this, under the idea that making the people acquainted with the excellency of Christianity would suffice, and of itself, by a natural process, lead them to discover the deficiency of their own system, and to induce them to abandon it.

“ ‘ A late friend of mine, who was of this opinion, often made use of the following comparison to illustrate the subject : “ Let the sun rise, and darkness will of necessity recede ; let the sun of Christianity be held forth to the heathen, and the darkness of Hinduism will vanish away without further effort.” This may appear plausible ; yet I fear the illustration is not quite to the point. The fact is, that the sun, when he shines forth, finds the generality of men possessed of eyes, prepared and anxious to behold his light, and therefore he is hailed with joy as soon as he appears on the horizon. But I would ask, What good can the bright luminary confer on persons who are deprived of their eyesight, and incapable either of beholding his radiance, or of valuing the benefits of the light he is emitting ? Christianity, certainly, is a sun, and a sun of great resplendency in the moral firmament ; but it finds the Hindus so blinded by their idolatrous creed and their prejudices, that it shines upon them in vain. A surgical operation, therefore, is requisite to remove the cataract from their spiritual vision, and this operation is the exposing the errors of their system. When this is accomplished, and not before, will they be capable of viewing and receiving the Gospel as a message of glad tidings.’

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“ In acting upon these principles, Mr. Lacroix would assail at various times all the principal elements of the Hindu system, especially those which enter most largely into the creed of the vulgar. The doctrine of the one God would be contrasted with the Hindu creed that there are many within the one ; the folly of idolatry ; the evils of caste ; the fruitlessness of pilgrimage ; the insufficiency of Hindu atonements and modes of salvation ; the doctrine of transmigration, and other errors, would at all times be examined and exposed. In exposing them he would make free use of the legends and stories of the Hindu sacred books, with which the people are in general well acquainted. In proving that the gods of the Hindus, though professedly emanations from the Supreme, are no gods at all, he would

contrast the attributes of the Supreme with the qualities, character, and deeds ascribed to these various deities by their own books. Thus, he would say: 'God is omniscient; but Vishnu did not know how to create the three worlds till he had taken the form of a fish and searched for the Vedas beneath the deluge waters; he knew not that the giants were drinking the nectar until he was told; as Ravi, he knew not whether his queen had been carried away. Káli danced without knowing it, on the body of her husband Siva; how, then, can these be God? God, again, is omnipotent; but how can Surjyadeba be God? At the feast of Dokkyo, Siva in anger knocked out his teeth, and he has not replaced them to this day; do not the Hindus offer him boiled rice in consequence? Where is the mercy of God in Kali, when she only rejoices in the blood of her enemies and does not forgive? Where is his justice in Vishnu, when he allowed Ajamil to escape by a quibble? Where is his purity in the wickedness of Juguath?' These illustrations he would make more pointed and impressive by describing the stories in detail, perhaps referring to only one or two in the course of a single sermon. He would at times be more practical still. On one occasion, at the Simlia Chapel, he had been arguing with a man on the subject of Pantheism. The man was very stubborn, and would receive nothing advanced against his favourite views. Mr. Lacroix, therefore, said he would argue no more; and, before the congregation, suddenly seized the man's umbrella and began walking out of the chapel. The man called after him, and said, 'Sir, that is my umbrella.' 'YOUR umbrella, do you say? Have you not declared that Brahm is everything? that he is you, and I, and all these people? how, then, can there be such a thing as *mine, yours?* The umbrella is mine, as much as it is yours, on your own showing.' The people laughed; the man was silenced, and left the place without another word.

"All these discussions were conducted with good temper, without railery or reviling, with the serious purpose of showing the real error of the Hindu creed. They were listened to with profound attention and almost always commanded assent. At times they touched the audience more deeply. When telling one of these stories, which in themselves have many elements of the absurd, his great command of words, his graphic description, his changes of voice, his slightly dramatic manner, and a small spice of mimicry thrown into the story, would bring out its absurdities into such bold relief that the effect was exquisitely ludicrous; there was no resisting conviction; the people roared with laughter, and would break out with loud assertions of 'True, true! he speaks the exact truth.' In a moment he would turn upon them in the most serious tone, and while they listened with deep attention, he would press home upon them the follies of idolatry, and then pour forth in an earnest stream the free salvation of the true incarnation, and beseech them for Christ's sake to be reconciled with God. * * * * *

"It is a strong proof of the courtesy and generally kind feeling of the Hindus of Bengal, that though Mr. Lacroix was in constant intercourse with them for many years, arguing against the religion of their fathers, and seeking that another and despised faith should be accepted in its place, he was always treated with respect; scarcely the slightest rudeness was ever offered to him. Yet he was frequently alone with them; travelling among them, visiting towns in the interior, and was so far quite at their mercy. Only on one single occasion was injury ever offered him, and then, but for the promised protection of the Master, it might have been severe. He was preaching one evening in the chapel at Pontonia, in Calcutta, when, without

any reason furnished by himself, a Hindu fanatic came quietly behind him, and with a big stick aiming a blow at his head, endeavoured to knock him down. Providentially at that moment he turned and the blow fell on his shoulder. The people jumped up in a moment and seized the man, calling aloud for the police. He stopped them, and then, placing the man in front of the crowd, without a particle of anger in his voice or manner, he thus addressed him: 'You have endeavoured to do me a severe injury, and I might very justly complain against you and have you punished. But the religion I preach teaches me to forgive those who do me harm; for the sake of that religion, therefore, I forgive you and will let you go away.' Truly 'the wrath of man shall praise God.' This simple incident produced a far deeper impression and called forth a louder demonstration than any sermon he ever preached. Struck with the exceeding kindness of the deed, the audience in the chapel, Hindus though they were, at once burst into a loud shout: 'Victory, victory to Jesus Christ!'

MEMORIAL OF AN INDIAN NATIVE CHRISTIAN TEACHER—HIS DELINQUENCIES AND REPENTANCE.

WE are constantly anxious to impress our friends with the paramount importance of Native Agency for the extension of the Gospel in heathen countries, and we rejoice sincerely that our Missionary Brethren in their several spheres of labour are carrying out the great Scriptural principle of employing those who have received the Gospel to extend its blessings among their ignorant and perishing countrymen. Our readers, however, must not be surprised that the selection of suitable instruments for this service is attended with great difficulty, and that the Missionary finds it essential to the success of his primary object, to "make haste slowly." These Native Evangelists, it must be remembered, have been cradled and nourished in all the vices and abominations of heathenism, and if, in the discharge of their Christian services, they sometimes exhibit defects and delinquencies greatly to be deplored, it can scarcely excite surprise. We select from the Memorials of Mr. Lacroix, the following brief biography of GOBINDO GIR, a Native Teacher, whose character affords a sad illustration of the fact we have just stated. Our readers will, we trust, learn from it to sympathize with the Missionary in the trial and disappointment which must arise from conduct like that here described; while they will nevertheless be gratified to learn that before the close of life, the offender was awakened to a sense of his great sin, and that it is hoped he died seeking salvation at the cross of our Lord Jesus Christ.

"GOBINDO GIR was a Brahmin, born in the district of Rungpore, to the north-east of Bengal, a man of strong intellect, sinewy frame, and violent temper. Urged by the sense of a want which Hinduism could not satisfy, at the age of twenty he began the life of a Hindu devotee, and determined to visit all the great shrines of Hindustan, to see if he could find the true God and solid peace. He spent many

years in these wanderings, traversed the whole of Northern India, visiting its holy places, even those in the Himalaya; but found everywhere that priestly pretence and priestly extortion, were the most prominent features of the sacred shrines. At last he came to Calcutta, and to the temple of Kalighát. During his stay, as he one day passed along the Bhowanipore road, he saw the lighted chapel, and entered it. He listened to the end of the sermon, and then asked for a tract, which he promised to read. He had already received one from Mr. Hill at Berhampore. He came again and again, with all the marks of his devoteeism upon him: the sacred knot of hair, the few rags, the coat of ashes from head to foot, and the eyes blood-shot with smoking hemp. But the Spirit of God touched his heart; he read, heard, felt, prayed, and believed. He made rapid progress, and, at length, after several months' inquiry, 'clothed and in his right mind,' he was baptized in 1839. He joined the theological class, and was a diligent and successful student. His intellect and judgment were acute and clear; he acquired knowledge rapidly, and became a very able, eloquent preacher. Amongst his first works was a poetic tract, giving an account of all the principal places of pilgrimage; it described their localities, the ceremonies performed, and exposed the cunning, chicanery, and irreligion of the Brahmín priests. It was an able and useful production, and has been extensively read.

"On being appointed a Catechist, he laboured for a time in Calcutta, and, from his peculiar temper, and the mental habits produced by his long wanderings, was rather difficult to manage. In 1842, he accompanied Mr. De Rodt on a long Mission journey, as far as his native village. When the people, among whom he had been extensively known, especially for his violence, heard that he was expected, and that he had become a Christian, they came in crowds to meet him. His behaviour was such as to impress them most favourably. He told them what he had been, and what he had become, and preached to them fully the Gospel of mercy which had wrought the change. He soon after settled at Berhampore, and in 1845 joined Mr. Hill and Mr. Lacroix in one of the most interesting journeys they ever performed in the country.

"Here, alas! ends the story of his usefulness. Tempted by a Roman Catholic priest, whose only end was to destroy Mr. Hill's Native Church, Gobindo quarrelled with Mr. Hill, left the Mission, and began raging against it in the most furious manner. He drew away two other Catechists and several of the Christians with him; he burned his Bible, and openly preached against the faith he had professed and defended. He seemed to realize in full degree the case of the man out of whom the demon had been cast, but to whom, when the heart was swept and garnished, by a partial adoption of Christian truth, the spirit had now returned with seven others more wicked than himself. Thus he lived for many months; but prosperity did not follow him. The priest, having accomplished his end, soon ceased to support him and his fellow-apostates, and they were reduced to the poorest means of earning even a livelihood. But the heart raged still, and the evil passions which had been controlled by the Gospel, burst forth in more than their former violence. Suddenly the hand of the Lord was laid heavily upon him. His darling son, Simeon, the delight of his eyes, for whom alone in the whole world he cared, died suddenly of cholera. He was thunderstruck, paralyzed; but, when the first shock was over, the scales fell from his eyes, and he said, 'This is the finger of God.' He asked his wife for a Bible, that he might seek some consolation in its neglected pages. She

reminded him that he had burnt it; but they searched, and found a small scrap in which some tobacco was wrapped. Like the prodigal, he came to himself, and resolved without delay to seek the help of his first Teacher. He came to Calcutta and told Mr. Lacroix the whole story. The latter gave him the reproof, the instruction, the advice he needed, and urged him to begin again a Christian life. He gave him a small cottage in his own garden, and endeavoured to find him work by which he could support himself. Gobindo profited by the kindness, and was most grateful to his faithful friend. He walked softly all his days, and, though he had no triumph in death, he seemed able to cast himself upon the Saviour's mercy, and to leave the world 'a brand plucked from the fire.' Throughout his history, not only the Christian teaching, but the judicious counsel of Mr. Lacroix were of the greatest use to him; the latter knew how to manage him, where, in his eccentricities, to give him rein, and when to maintain a firm control over him. The disciple willingly submitted to that control from him, and there is no doubt that, if he was safe at last, it was that care which, under the Lord's blessing, saved him."



CONTRAST BETWEEN THE DEATH OF AN AGED DEVIL- WORSHIPPER, AND THAT OF HIS CHRISTIAN GRANDCHILD.

"A FRIEND was called some time since to witness the death of an old devil dancer. The old man's son had become a Christian, and had done all he could to bring his father to a better mind. Once he had prevailed upon him and his aged mother to leave their village and to live with himself; but a promise from heathen relatives of fifteen or twenty palmyra trees (a sufficient maintenance) induced him to return to his old heathen practices. Soon after he sickened, and my friend saw him die hopelessly. 'I'm lost, I'm utterly lost,' he said; 'but do you,' he added, turning to his son, 'mind I am not buried by my heathen relatives: let me be buried among Christians, and as much in the form of Christians as the padre will allow; and as to your sister, whom I have betrothed to a heathen, and received on account of the betrothal so many rupees, break off the match; if you have to work night and day, earn the money, and pay it back.' And so the poor fellow did.

"I want to contrast this with the next death (as I suppose it was) that took place in the same family. It was that of this aged heathen's little grandson. The devil dancer's son had the name of Gurupatham given him by the Catechist, on account of his earnestness and devotedness. The meaning of the name is, the Minister's or Teacher's foot. Gurupatham's boy's name was Samuel; I think he was his third child, and had nearly lost his life as soon as born, in consequence of his father being from home, his mother being told by a conjuror that he would be a most unlucky child, and cause his father's death when about five years old.

"The father returned in time to save his child from the wicked plots of the foolish female neighbours. He said 'Nonsense, nonsense;' but, Christian though he was, and apparently incredulous, he hurried off the child to another astrologer, had his horoscope taken again, and learned that he would have a sickness nearly fatal when four years old.

“But Gurupatham returned satisfied that astrology was all trickery, and little Samuel lived, but lived a sickly child.

“When about three years old, through an affection of the spine, the poor boy pined away almost to nothing. His father one day took him on his knee, when to all appearance he was very near his end, and was surprised by the little fellow saying, ‘Father, cry a little for me.’ This was enough to bring a quick current into Gurupatham’s eyes.

“‘Stop, stop,’ said the child, ‘that is quite enough, wipe your tears away; I am going to my Father’s house.’ ‘Why,’ said Gurupatham, ‘are you not *now* in your father’s house?’ ‘No,’ said Samuel, ‘my Father is in heaven.’ He said little, if anything more; and, if I remember rightly, it was only a few moments before he breathed his last.

“The next morning Gurupatham waited on the Missionary. ‘Ay-a,’ he said, ‘when my little boy was ill, I made a vow that if he lived I would give five rupees to the building of our new Church.’ He was going on, when the Missionary, beginning to interrupt him as to the inexpediency of vows, if not their impropriety, in Christians, was in his turn interrupted by Gurupatham. ‘Ay-a,’ he went on to say, ‘I have made the vow, and my little Samuel, I am persuaded, does live; I will give you the five rupees: no, I will give you more, seven, or more, even though I shall have to work hard for them.’ The poor fellow has given ten.”—(*Memoir of the late Rev. T. G. Ragland.*)

POLYNESIA.

MARE, OR NENGONE.

THE intelligence more recently received from our Missions in the South Sea Islands is on the whole highly encouraging. In the *Western* groups of Polynesia, where our Missions have been longest established, the Gospel continues, under God’s blessing, to exert a stronger and a wider influence over the minds and habits of the Native Christians; but, in the *Eastern* Groups of the Pacific, darkness struggles with the rising light, and the powers of evil seem to summon all their strength in resisting the progress of heavenly truth. In the island of MARE, or NENGONE, as reported by the REV. S. M. CREAGH, a fierce conflict has recently taken place between the Christian and the heathen party, in which the latter was humbled and subdued. We trust that the issue of the fight may be followed on the part of the conquerors by kindness and forbearance towards their enemies, and that hereafter our Missionaries may have the happiness to say, “Behold how good and how pleasant it is for brethren to dwell together in unity.”

“Maré, or Nengone, November 6th, 1861.

CONTRAST BETWEEN HEATHEN AND CHRISTIAN ISLANDS.

“MY DEAR SIR,—* * * On hearing that the ‘John Williams’ had gone on to the eastward with the new Missionaries, the first thought which occurred to me,

on recovering from the personal disappointment, was, What a pity that the new Brethren have not had a sight of heathen islands, before they settled down to their respective work in those that are now Christian. Unless he sees the heathens as they really are, how can he appreciate what the Gospel has done for those whose children know heathenism only by name? A person visiting Rarotonga and the other Eastward Islands, where Missionary operations have been carried on for nearly a generation, cannot have the slightest idea of what they previously were. But let him first come to these Islands, visited on every voyage of the 'John Williams,' and here he will see heathens in their true character, which I need not describe; and, if he is not a man of strong nerve, he will have some fears for his personal safety. Let him *then* go to the eastward, and visit the islands which have been Christianized for years, and it must be a marvel if, after this, his appreciation of the Gospel is not greatly enhanced, and his faith in the Author of the Gospel strengthened and increased. I understand that one of the female friends, on landing at the appointed Station, wept at the appearance of things; but I don't think there would have been weeping if she had seen a few Nengone or Tanese heathen. * * *

RENEWED CONFLICT BETWEEN THE HEATHEN AND CHRISTIAN NATIVES—
TRIUMPH OF THE LATTER.

"Since I last wrote you in April, there has been more bloodshed here. The heathen tribe before referred to came down on a village while most of the people were away inland, and cruelly murdered four more of this Christianized people. Upon this Naiseline, the chief, and his people became the challengers. They found that the only way to preserve their own lives, and the lives of their wives and children, was to make a determined demonstration. They sent repeated challenges to the heathen tribe to come and meet them and let it be decided who were to be the conquerors. No sooner did the heathen find that the Guwahma were in earnest, than they all retired to one of their strongholds, and fortified the place. This fortress the Guwahma people determined to take. One morning at daybreak they commenced operations; they completely surrounded the place, and hemmed the heathen in on every side. A terrible slaughter took place. Some fled, but those who remained were overpowered and slain. Some Guwahma people who had become disaffected towards Naiseline, and had joined the heathen tribe, fell with their fellow heathens. The person who has been the chief cause of all this bloodshed escaped by flight. Another man, nearly equal in importance, endeavoured to repel the Guwahmites, but was overcome and slain. The number of killed on the heathen side we have not been able to ascertain, but I should think it would not be less than forty individuals. There were three of the Guwahma people killed, one of whom was a heathen; another was one of the most active members of my Church. The bodies of these were carried home by their friends, but the body of the third was left at the place; and I need not say that the heathens, when they returned to bury their dead, took that dead body and cooked and ate it. A fourth, belonging to the Guwahma party, was killed by a small heathen party, who, seeing the houses on fire at a distance, came to render assistance to their heathen friends. Another poor fellow, a member of my Church, died, four days after the engagement, from a barbed spear-wound in his neck.

"This fight took place on the 28th of June. Since then there has been no more fighting between this people and the heathen, and we pray that peace may be fully

established. Our people are not satisfied with the appearance of things; but they hope all may end well. * * *

ISLAND OF UEA—CHEERING PROSPECTS.

“I must now refer to the island of UEA. We are much pleased at what we saw there. The people are very urgent in their request for a Missionary. One sees so much to be done on every hand, that the thought often occurs, Oh that I had the disposal of two bodies and minds instead of one! We all went on shore and found the people anxious that we should hold a meeting with them on the following day, and we did so. The two elderly Missionaries returned to the vessel (she was anchored four miles from the shore); we juniors slept on shore, and fared sumptuously through the hospitality of the Samoan Teacher. We had conversations with the Teachers and chief and important people. They told us they were often in great perplexity through the menaces of the French priests. I am surprised to hear that they should have recourse to such mean and contemptible threats with the intention of intimidating these poor people. They have often threatened to bind and imprison the Teachers, and any persons who may leave them (the priests) and go over to the Teachers. The poor people think that their troubles from this source would be at an end if they only had a European Missionary. We felt much for them, and expressed our sympathy with them. We conversed amongst ourselves, and agreed that each of us in turn should pay them a visit. Mr. Jones is to pay them the first visit. But we labour under a great disadvantage, as theirs is a totally different dialect, and we can't understand each other. We took them one young man and his wife as Teachers, who had been living with us for some years. I have a very high opinion of his ability and moral character. We trust and pray that they may be useful. They have now five Teachers, viz. :—one Samoan, one Rarotongan, and three Nengonese. There are two Catholic priests. We trust the Directors will consider the claims of this island, and, as soon as possible, send a Missionary to look after the poor sheep.

ISLAND OF FATE—HAPPY CHANGE AND ENCOURAGING PROSPECTS.

“FATE is another island in a most interesting state. We want two more Missionaries at once for that island, and I do think that if the Directors could see the people and hear their own story, they would send labourers forthwith. About seven years ago all the Teachers were removed from the island; some were murdered and eaten, some died by disease, and one widow and a widower—the remnant—were removed in the ‘John Williams’ to their respective homes. At that time scarcely a person was favourably disposed towards the Gospel, but shortly after an epidemic broke out and carried off a great number. Many who died were the most bitter in their opposition to the Gospel. Under the influence of this they said, ‘Let us receive the Gospel and become Christians.’ They at once changed their habits, and, so far as they knew, became Christians. In 1858 they again had Teachers placed on their island—three Rarotongans. One of these and his wife have died since. They give a most cheering account of the island; and when Messrs. Murray and Geddie were there they formed a Church. At the present time the heathen of the island are most favourably disposed towards the Gospel. One chief in particular has made constant visits to the Teachers to make inquiries about the new religion, and to ask one of the Teachers to go and live with him and his

people. The Christianized party said :—‘ Don’t listen to him, wait a bit. If he really wants you, he’ll continue to come. Let the sincerity of his wish be tested.’ He did come again and again, and earnestly renewed his request, and arrangements were about to be made for a Teacher to go and live with him. Many tribes now in heathenism say that it is their intention to receive the Gospel as soon as European Missionaries arrive. And when they land they are all going to make a rush and carry off the Missionary that best pleases them. So, you see, they expect a number of Missionaries.

“ We now need four Missionaries at once; one for LIFU, one for UEA, and two for FATE. Lifu and Uea are comparatively more important than Fate, though it is difficult to speak of comparative importance upon such a subject. * * *

“ We went round to the heathen side of Nengone, in the ‘ John Williams,’ the other day; but there was such a surf on the shore that we could not land. Mr. Jones and I are going round there shortly in the new boat, provided for the Mission by the Juvenile Missionary Society connected with Pitt Street, Sydney. Nine poor creatures of the tribe to which we intend going were killed a month or two ago. The chief at the Bay, where Teavae lives, is still a heathen as well as his people. The Romish priests have made efforts to obtain a footing amongst the heathens, but as yet without success.

“ During the last twelve months many individuals have joined us from the heathen. This is cheering, and an evidence that the Gospel is secretly winning its way.

“ The mortality has been very great, since my last report, from the measles. But we have cause to be thankful, when we hear from Aneiteum that quite one-third of the entire population has been carried off, as our mortality has not been nearly so great.

“ Mrs. Creagh’s boarding school increases in interest. The children in the common school would all, if they could, come into our home school; and the parents seem to have a higher estimate of education.

USEFUL LABOURS OF THE MISSION PRESS.

“ Our printing press has done a considerable amount of work. We have, during the year printed 5000 copies of a Lifu school book, 24 pages; 4000 copies of Matthew’s Gospel, in Nengonese, 73 pages, 12mo; 2000 copies of a hymn book, in Nengonese, 144 pages, 16mo.; 1000 copies of a Uea book, 24 pages; and 2000 copies of Acts, in Nengonese, 72 pages. John’s Gospel is all but finished; two or three weeks more and all will be done—4000 copies, about 110 or 112 pages. We have received several grants of paper from the Bible Society; this we use for the Scriptures exclusively. We shall be glad if you will send us some printing paper for ordinary use, as we have but little left.

“ Believe me,

“ My dear Sir,

“ Yours obediently and faithfully,

(Signed) “ STEPHEN M. CREAGH.

“ REV. DR. TIDMAN.”

MISSIONARY VISIT TO THE AUSTRAL ISLANDS.

“ Raiatea, South Pacific, March, 29th, 1862.

“ MY DEAR SIR—On the 28th January last, our aged Brethren, Rev. G. Platt and Rev. C. Barff, accompanied by myself, left Raiatea in the ‘John Williams’ for the purpose of visiting the islands of the Austral Group.

“ I have been requested to write the report of these visits, which I do with much pleasure, as all our visits, except one, have been attended with very great gratification.

“ The first island we visited was RURUTU. This beautiful little island is well known on account of the references to it in Williams’s ‘Enterprises,’ and Ellis’s ‘Researches.’

“ We found things here in a very pleasing state. The population is increasing, being now nearly 700. Although there are only about 160 Church Members, we have much encouragement in the fact that there are 400 children and young persons in attendance at the schools. Whilst we were there, the school feast and examination took place, and I shall not quickly forget the interesting sight. The order and cleanliness of the children, together with the satisfactory manner in which the examination passed off, reflect much credit on the care and diligence of the Teacher.

“ We ordained and left a Native Teacher as Co-Pastor on this island under very favourable circumstances, and received two candidates for the Institution at Tahaa.

“ The people here, in their contributions to the Society, followed out the old Scriptural plan, ‘Such as I have I give unto thee.’ Their contribution was, 100 native baskets from the children, upwards of 100 pieces of native cloth, and nearly 200 walking-sticks of the wood (iron-wood) formerly used for spears, from the adults.

“ After leaving Rurutu the next island we visited was RIMATARA.

“ At this island we received a most hearty welcome, as did the Native Teacher we took. The population of this island, the chief told us, is 600, which is perhaps too high a computation. There are 100 Church-members, and 117 Scholars.

“ Political dissensions between the principal chief and his brother have done much mischief in disturbing the tranquillity and destroying the unity of the inhabitants of this island. It is pleasing, however, to find that some things are progressing here. At each of the three settlements they have built an exceedingly pretty and substantial stone chapel. The completed ones are comfortably and elegantly fitted up. In viewing them I know not which was greatest, gratification or astonishment. I had to ask many questions to believe that the work I saw was the work of natives, only assisted by their Rarotongan Teacher. Those who have seen most of the chapels in the South Seas, said that none of the others approached these, either in building or in fittings. These surpass them, and sure I am that many chapels in England would be thrown into the shade by the little chapels belonging to this remote island in the far-off Pacific. It was our privilege and joy to open two of these chapels, Ebenezer and Zion, for the worship of God. In the latter, at the conclusion of the opening services, we ordained a Native Teacher as Co-Pastor in the work of the ministry on this island.

“ A large quantity of arrowroot and native cloth was presented to the Society as contributions from the natives, who likewise gave us a large feeding, consisting of pigs, fowls, and vegetables, which were passed over to the ship.

“ Having completed our engagements, and much delighted with our visit, we left the island and set sail for TUPUAI.

“This is a romantic little island, with a population of about 250. It has been for many years under the French protection, for which, by-the-bye, they pay very dearly. The Native Teacher, who was ordained under the French government, and in no way whatever connected with our Society, turned out a worthless and vile fellow, so much so that on one occasion, when in Tahiti, the French Governor had him put in irons, and deprived him of his pastoral office. Now an unordained native is commissioned by the Governor to superintend the Church and administer its ordinances. Things are in a very low state. The natives have been much influenced by Mormons, and now seem estranged from us. The number of Church-members is 30, and of Scholars 29. Here we had bitterly to grieve over the sad state of things. We had no Teacher for them, neither could we obtain any young man from amongst them to educate as a Native Teacher. I pray that better days may speedily dawn upon this lovely little island.

“*RAPA* was the next island we visited. This is a most rugged and picturesque island, but has very little soil available for cultivation, consequently the natives have to work harder here for their daily bread than in most of the islands. However hard they may labour, they cannot get much above the level of poor in regard to this world's goods, on account of the scanty resources of the island, and consequently the little attraction offered to vessels for the purpose of trade.

“But the people gave us a most hearty reception, and were glad to see their fellow islander, who had finished his course of study, and came back to them as their Native Teacher. Their joy, in this instance, was increased, because they have been without any Teacher for some years. They have erected two new chapels, one of stone, the other wattled and plastered. Although they are both rather low, they are a decided improvement on the old ones. There are altogether four chapels, but these two are the principal, the others being for the natives when going round the island. There are likewise four schools, but only two principal. The population is about 360. The number of Church-members is 135, and of Scholars 40. The natives here are desirous of doing something for the Society; but, on account of the paucity of their resources, it is a difficult matter. The experiment is being made to see if anything can be done with candle-nut oil to make it available for this purpose. It is well for them that the desire is in their heart. We were most thoroughly pleased to see signs of progress amongst the inhabitants of this island, which, on account of its distance, has been much neglected. The natives of this island very gladly availed themselves of the opportunity of sending one of their number to *Tahaa* for training.

“Having settled all our business here, and being much pleased with our visit, we turned northwards to sail to *RAIVAVAI*, or *HIGH ISLAND*.

“We found the natives of this picturesque island waiting to receive us. This island has lately been brought under the French Protectorate, very much against the wish of the inhabitants, who number about 400. But what is the haudful of people on this island to say or do against that mighty empire, France? Although resistance on their part would be quite useless, one cannot but be surprised that an empire of the sway and pretensions of France should condescend to such acts of petty theft as the one here instanced.

“The attachment of the people to us and to the Gospel remains firm and steadfast. They have not had any Pastor regularly to look after them for some time until the one whom we have now ordained. The number of Church-members is 112, and of Scholars 160.

"They have collected between 60 and 70 dollars in money, arrowroot, &c. for the London Missionary Society, which is for them a large sum as a contribution.

"Having visited our devoted brother the Rev. W. Howe, in Tahiti, and bid adieu to our venerable brother the Rev. C. Barff at Huahine, the Rev. G. Platt and myself, through the mercy of God, landed safely in Raiatea, on March 13th, after an absence of forty-four days, during which time we sailed at least 3000 miles.

"With kindest regards to yourself and the other Directors,

"I remain,

"My dear Sir,

"Yours faithfully,

"REV. DR. TIDMAN."

(Signed) "GEORGE MORRIS."

ORDINATION OF A MISSIONARY FOR INDIA.

The ordination of Mr. G. O. Newport, of Cheshunt College, as a Missionary to India, took place at Crossbrook Congregational Church, Cheshunt, on Wednesday evening, July 30th. The introductory service was conducted by the Rev. Urijah R. Thomas, of Redland Park, Bristol. The field of labour was described by the Rev. J. O. Whitehouse, and the questions proposed by the Rev. Dr. Tidman. The Rev. Thomas Hill, of Cheshunt, offered the ordination prayer. The charge was delivered by Rev. J. Rowland, of Henley, Mr. Newport's former pastor, who, in the name of several members of his Church, presented Mr. N. with some appropriate and useful volumes. The Rev. J. S. Russell, of Edmonton, concluded the service by prayer.

MISSIONARY CONTRIBUTIONS.

From July 9th to August 18th, 1862, inclusive.

| | | | |
|---|--|---|--|
| Legacy of late Mr. G. Verney, per Messrs. Verney and Bartlett, less duty 45 0 0 | Eagle Court Sunday School..... 0 3 5 | BUCKINGHAMSHIRE. | Sawston. |
| F. J. 15 0 0 | Islington, Church Road, Collections, 18th May..... 2 3 0 | Marlow. J. Wright, Esq. 1 1 0 | Rev. R. Davis. |
| Anonymous 10 0 0 | Mile End New Town, per Mrs. Paulson 2 4 2 | CAMBRIDGESHIRE. | Collection 7 6 0 |
| Matthew x. 8, for Madagascar 10 0 0 | Milton Road Sunday School, per Mr. Dakin 4 12 6 | Duxford District, per J. Patterson, Esq. | Thank Offering 0 10 0 |
| Z. L. Z. 5 0 0 | Westminster Chapel Auxiliary, per C. Glover, Esq..... 53 6 6 | Duxford. | Children's Boxes ... 2 12 0 |
| W. C. 1 0 0 | | Rev. J. Perkins. | 10 8 0 |
| Collected by Miss R. Dafforne, for Cradock 0 3 2 | | Public Collections... 16 8 6 | Little Shelford 5 16 0 |
| Anonymous 0 2 6 | | Collected by Miss Burgess 2 0 0 | 187. 48. 37 14 1 |
| Brook Street Ragged School 0 1 6 | BEDFORDSHIRE. | Miss Burgess's Bible Class 0 6 1 | Less District Expenses 0 10 0 |
| Camden Ragged Schools, for Mrs. Corbold's School, Madras 2 0 0 | Cotton End. Rev. J. Frost. | Missionary Boxes. | 37 4 1 |
| Clapham. Public Meeting 10 4 8 | Contributions..... 5 0 0 | Thelate Miss Cooper S. R. and E. E. Perkins 0 3 2 | CORNWALL. |
| Claylands Chapel. Collections, 18th May 13 0 0 | | Mrs. Joseph Mansfield 0 1 8 | Truro. |
| Coverdale Chapel. Collection, less 7s. expenses 4 13 0 | BERKSHIRE. | Mr. Patterson...(A.) 1 1 0 | Sunday School, per Mr. W. Norton ... 1 8 1 |
| E. Gellatly, Esq. (D.) 1 0 0 | George Palmer, Esq. 20 0 0 | Rev. J. Perkins.(A.) 1 1 0 | |
| 57. 138. 227. | Mr. G. W. Palmer... 1 0 0 | 217, 108, 1d. | CUMBERLAND. |
| | Mr. A. Palmer..... 1 0 0 | | Workington. Mr. J. Mordy 1 1 0 |

DERBYSHIRE.

Kirk Langley. The Pupils of Rev. J. Barton, for Madagascar 1 1 6

DEVONSHIRE.

Bideford. Legacy of late Mrs. Ackland, per J. Rooker, Esq. 19 19 0

Erzmouth.

Glenorchy Chapel.

Rev. R. Clapson.

On account 5 17 6

Point in View.

Rev. J. F. Guenett.

For Widows' Fund. 1 12 6

Tiverton. A. Z. Weber 0 10 0

ESSEX.

Auxiliary Society, per T. Daniell, Esq.

Cholchester.

Lion Walk, per J. Wicks, Esq., on account 30 0 0

Saffron Walden, per J. Starling, Esq., 1861, 18s. 9d. 85 14 9

Stratford, per Rev. J. Hill 15 12 10

GLOUCESTERSHIRE.

Bristol.

Auxiliary Society, per W. D. Willis, Esq. 100 0 0

Joseph Smith, Esq. for China and Madagascar 5 0 0

A Friend, by Rev. J. Hyatt, for a Girl in Mrs. Wilkinson's School, Santhapooram, to be called Caroline Brighton 2 5 0

GUERNSEY.

Auxiliary Society, per Rev. J. D. Davies 50 0 0

Collected by Miss Lidstone, for the Female School at Madras 1 6 10

JERSEY.

Auxiliary Society, per J. Le Bailly, Esq., on account. 35 10 4

ISLE OF WIGHT.

East Cowes.

Rev. J. Waite, B.A.

Subscriptions 2 2 4

Sabbath School 3 12 16

Missionary Boxes 0 10 0

Collected by Mr. H. Dominy 1 3 0

Collection 6 5 4

187, 18s. 6d.

Newport.

Nodehill.

Rev. G. J. Proctor.

For Widows' Fund. 1 11 3

Rev. G. J. Proctor ... 0 10 0

Mrs. Lea 0 5 0

School Boxes, less Magazine 25s 8 10 9

Collected by Miss Poore 2 6 1

Annual Sermons ... 3 3 8

Public Meeting 1 17 1

Exs. 13s.; 177, 10s. 10d.

HERFORDSHIRE.

Bromyard.

Rev. J. P. Jones.

Collection 0 18 6

Ross.

Rev. W. F. Buck.

Mrs. Hewitson, Hampton Lodge, for Madagascar ... 10 0 0

HERTFORDSHIRE.

Berkhamstead.

Rev. W. West.

Collections 3 15 0

KENT.

Tunbridge Wells.

Mrs. Joshua Wilson, Treas.

Midsummer Subscriptions 10 1 7

Juvenile Association, for Native Teacher 3 15 0

134, 18s. 7d.

LANCASHIRE.

East Auxiliary Society, per J. Sidebottom, Esq., on account 75 7 2

Ashton-under-Lyne.

Miss F. Buckley 10 0 0

Bolton.

Mawdsley Street Chapel.

Rev. R. Best.

Missionary Collection 15 16 9

Sabbath School 17 3 1

Ditto, Rose Hill 0 10 6

Public Meeting 9 4 0

Mrs. Jones 0 10 0

Collected by—

Miss Dixon 0 14 0

Miss Leach 0 7 1

Miss Ellen Hart 0 17 4

Miss Alice Haddock 5 10 7

Mrs. Watson 1 16 6

Mrs. Eland 2 11 4

Exs. 2s. 9d.; 547, 18s.

Mr. J. Nicholson (A.) 1 0 0

Lancaster.

E. Dawson, Esq., Treasurer.

Missionary Collection 81 12 1

Ladies' Association 7 15 8

Missionary Boxes 3 3 9

For Native Teacher, Robert Bousfield, 10 0 0

Juvenile Association "China for Christ". 4 7 1

Sunday School Class, for a Child at Bangalore 5 0 6

William Jackson, Esq. 1 1 6

Ed. Dawson, Esq. ... 2 0 0

Mrs. Ford 1 0 0

Miss Eskridge 1 1 6

Mrs. Dawson, for China 100 0 0

Exs. 15s. 6d.; 1697, 8s. 1d.

Liverpool. P. Wilkinson, Esq., for a Native Girl in Mrs. Wilkinson's School, Santhapooram, to be called Eliza Wilkinson 3 0 0

LEICESTERSHIRE.

Leicester. Friends, per G. Baices, Esq., for a preaching tent, to be used by Rev. E. Porter, in the Cuddapah Mission 20 0 0

MIDDLESEX.

Hammersmith. Collection, 18th May. 6 8 0

Hampstead. Mr. B. Bridgland 0 10 6

Hornsey.

Park Chapel.

Rev. J. Corbin.

Public Meeting 13 8 9

Missionary Sermons 14 8 9

321, 17s. 6d.

NORTHAMPTONSHIRE.

Wellingborough. Mrs. T. S. Curtis, for the Chinese Evangelist Josiah Viney (half year) 30 0 0

NOTTINGHAMSHIRE.

Newark.

Rev. T. B. Attenborough.

Missionary Sermons 7 17 6

Ditto Lecture 1 13 2

Missionary Breakfast 4 12 0

Missionary Basket, including 37, 11s. from the Juvenile Class, towards the support of a Girl in Mrs. Rice's School at Bangalore, called Mary Eleanor Deeping. 11 0 2

Mrs. Deeping 1 1 6

Miss Readhouse 0 10 0

Sunday School, by Mr. Hithersay, 1 3 3

Exs. 12s. 7d.; 277, 4s.

Retford.

Rev. A. Guthrie.

Collection 2 0 0

Collected by Mrs. Smith 1 15 4

Exs. 7d.; 37, 14s. 9d.

STAFFORDSHIRE.

Madeley. John Charles Billington, sixteenth birthday present 5 0 6

Tipton.

Ebenezer Chapel.

Rev. E. H. Davies.

Missionary Boxes.

Girls' School 0 7 0

Boys' School 0 14 8

Wm. Binns 0 2 0

Mrs. Shorthouse (S.) 0 6 6

17, 10s. 2d.

SUFFOLK.

Auxiliary Society, per W. Prentice, Esq.

Borford 3 4 3

Debenham 6 10 0

Framlingham 11 16 3

Ipswich 150 13 6

Lavenham 11 1 0

Wattisfield 24 15 3

Walpole 4 9 0

2187, 9s. 8d.

Alderton, per Mr. Benhan 0 11 3

SURREY.

Dorking.

Rev. J. S. Bright 2 2 0

J. Dennis, Esq. 2 0 0

T. Coules, Esq. 1 1 0

Mr. Jas. Todman 2 0 0

Mr. Paddy 1 0 0

Ditto, omitted 1850. 1 0 0

Mrs. Stent 0 10 0

Collected by—

Miss Smith, for Nagercoil Seminary 2 7 6

Miss Todman 1 5 9

Mrs. Gosling 1 0 0

Miss Edwards 0 14 9

Miss Smith 0 11 10

Mr. Paddy 2 6 0

Esther Whalbey 1 0 0

Mrs. King 0 5 2

W. H. Summers 0 19 4

Sarah Weller 0 2 10

Girls' Sunday School 1 12 9

Boys' ditto 0 8 1

Infants' ditto 0 1 9

Vestry Box 0 4 6

Widows' Fund 4 2 6

Annual Collect-on 6 16 0

Missionary Working Society, by Cards. 5 13 5

Exs. 6s. 6d.; 351, 14s. 5d.

Farnham.

Rev. J. Ketley.

The Misses Johnson, and Young Ladies 2 0 0

Mrs. Randall 1 1 0

Mrs. Barling 0 10 0

Mr. Hazell 0 10 0

Mr. Turner 0 10 0

Mr. Barling 0 10 0

Mr. Chas. Hazell 0 10 0

Mr. Tily 0 6 0

Mr. Bental 0 5 0

Mrs. Mitchell 0 5 0

Mr. John Hazell 0 4 0

Mrs. Wm. Pullinger 0 4 0

Mr. Romsey 0 2 0

Mrs. Freemanlie 0 2 0

Mrs. Baker 0 2 0

Sunday School 11 17 0

sacramental Collection for Widows, &c. 3 10 0

227, 8s.

Norwood.

Legacies of the late Miss Aldridge, per Messrs. White, Sell, and Ralph.

(Incorrectly stated last month).

To the Society, less duty 139 0 0

| | Pontefract. | Duncanston. | CANADA WEST. |
|--|---|--|---|
| To the Fund for Widows, and Disabled Missionaries, less duty..... | Investment of the late Miss H. Roberts, for the Support of a Native Teacher, and two Native Girls in India (half-year) 9 14 0 | Congregational Church. Annual Meeting..... 4 16 0 | Guelph. Mr. C. Mickle..... 2 0 0 |
| To the Norwood Auxiliary, less duty..... | Legacy of late Mr. M. Clark, per Mrs. and Miss Dunning 100 0 0 | Sums received after ditto..... 1 5 0 | Mr. J. Mickle..... 0 10 0 |
| 2557. | Whitby. Collection of late Mr. M. Clark, per Mrs. and Miss Dunning 100 0 0 | Duncanston District Prayer Meeting... 0 7 8 | 2 <i>l.</i> 10 <i>s.</i> |
| SUSSEX. | Widsey. Rev. J. Innes. Collection..... 1 5 0 | Prayer Meeting... 0 7 8 | NEW SOUTH WALES. |
| Brighton. For the Widows' and Orphans' Fund. Mrs. W. C. Dyer..... 4 0 0 | For the Native Boy, John Paul, at Pateychaley 2 10 0 | Half of Tullochleys District Prayer Meeting..... 0 7 6 | Sydney. Pitt Street Juvenile Society, per Mr. J. Williams, for the Support of Children at Mare 50 0 0 |
| Mrs. F. Whitlaw..... 1 0 0 | Wales. The Quinta, near Chirk. Rev. J. D. Riley. Collections..... 9 10 0 | Missionary Boxes. Miss I. Craig..... 0 11 4 | MELBOURNE. Per R. Smith, Esq. |
| 5 <i>l.</i> | Box Fritchard's Exs. 6 <i>d.</i> ; 10 <i>l.</i> 0 10 6 | Miss M. Ronald..... 0 10 6 | Ballarat. Rev. A. Gosman. Congregational Sabbath School, per S. L. Birtchnell... 5 0 0 |
| WILTSHIRE. | Scotland. Collected by Rev. W. Harbutt. Avoch. Independent Church Free Church, Fortrose..... 1 5 4 | Miss E. Reid..... 0 2 0 | Bulleen. Sabbath School, per Miss Duncan..... 0 13 0 |
| Bradford-on-Avon. Legacy of the late Miss F. M. Griffin, per Mr. J. O. Griffin, less duty and expenses..... 22 3 0 | Mr. K. Mackenzie... 1 0 0 | 5 <i>l.</i> | Caufield Union Independent and Baptist Sunday School, per J. W. D. Roche, Rev. W. Poole, Pastor..... 2 0 3 |
| Worcestershire. Dudley. Greaves, Mrs..... 0 10 0 | A Working Man..... 0 10 0 | 7 <i>l.</i> | Essendon Presbyterian Sunday School..... 1 4 6 |
| Redditch. Rev. J. Hawkins. Missionary Sermons 3 5 2 | Forres. United Presbyterian Church..... 6 0 0 | Rev. W. Swan, Edinburgh..... 5 0 0 | Congregational Sunday School, Lonsdale Street, Melbourne, Rev. Thos. Odell..... 7 12 2 |
| Ditto Boxes..... 2 0 10 | Free ditto..... 1 13 0 | 30 <i>l.</i> | Ditto, Parade, Melbourne, Rev. W. S. Fielden, for Support of Native Teacher, South Sea Islands..... 10 0 0 |
| H. Milward, Esq. 0 10 0 | 7 <i>l.</i> 13 <i>s.</i> 6 <i>d.</i> | N.B.—Our Friends in this District are requested to note that, Mr. W. F. Watson having relinquished the office of Treasurer, contributions should be sent to the present Treasurer, Jas. S. Mack, Esq., 2, St. Andrew Square. | Geelong. McKillop Street Congregational Church. Rev. T. H. Jackson. Collected by Miss Davis, for Native Teacher..... 10 0 0 |
| Exs. 13 <i>s.</i> 3 <i>d.</i> ; 5 <i>l.</i> 2 <i>s.</i> 9 <i>d.</i> | Fraserburgh. Independent Church Free ditto..... 2 10 0 | Gilmourton, near Strathaven. Collection at Weekly Prayer Meeting, for India..... 2 13 0 | Ladies' Working Party, for Native Student under the care of Rev. J. L. Green, Tshaa..... 10 0 0 |
| Yorkshire. Halifax District. Per H. J. Philbrick, Esq. Square Road Church. Rev. W. Roberts. Collections, June 15th..... 100 15 6 | Bethel Room..... 0 9 0 | Hamilton. Congregational Chapel. Rev. A. Dunlop. Bible Class..... 2 0 0 | Collected by Mrs. Cuzens, for ditto..... 10 0 0 |
| Sion Chapel. Collections, June 15th..... 32 0 0 | A Friend..... 0 10 0 | Laurencekirk. Rev. A. Noble. Collection..... 4 7 3 | Castlemain. Mr. Bale, for Rev. S. McFarlane's Schl., Lifu..... 3 0 0 |
| Ditto, Annual Meeting..... 7 7 0 | 9 <i>l.</i> 10 <i>s.</i> 6 <i>d.</i> | Millseat. Rev. G. Saunders. Contributions..... 18 9 0 | 59 10 0 |
| Harrison Road Chapel. Rev. J. C. Gray. Subscription, per School..... 2 8 10 | Stuartfield. Youths' Society, for Religious Purposes..... 2 0 0 | New Deer. Bible and Missionary Society, per Mr. J. Ironside, for China..... 5 0 0 | Less Exchange..... 0 11 9 |
| Collections, June 15th..... 10 0 10 | 26 19 0 | | 59 18 3 |
| Luddenden Fort. Rev. Arthur Hall. Special Contributions, for Bible Fund Distribution at Travancore..... 9 0 0 | Amman. Miss C. Whyte, for India and Africa..... 0 11 0 | | |
| 161 <i>l.</i> 12 <i>s.</i> 2 <i>d.</i> | Buchan. Female Missionary Society. For Native Teacher, Adam Lind..... 10 0 0 | | |
| Headingley, near Leeds. Mrs. Sedman...(D.) 75 9 6 | For Orphan Girl at Benares..... 3 0 0 | | |
| | 13 <i>l.</i> | | |

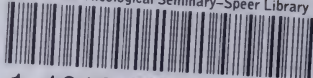
Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart. Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; Rev. Alex. King, Metropolitan Hall, Dublin; and by Rev. John Hands, Brooke Vile, Monkstown, near Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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